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The Thoreau Society, Inc., is an informal gathering of students and followers of Henry David Thoreau. Ann Zwinger, president; Marian Wheeler, vice-president; Mary Anderson, treasurer; Walter Harding, secretary. Address communications to the secretary at State University College, Geneseo, N.Y. 14454. Dues (\$10 a year; \$100 life membership) should be sent to the Thoreau Society 156 Belknap Street, Concord, Mass. 01742.

THOREAU'S NANTUCKET LECTURE by Don Jordan

[We are indebted to Don Jordan for calling our attention to the following forgotten review of Thoreau's lecture on Nantucket Island from the NANTUCKET INQUIRER for January 1, 1855, and to Bradley P. Dean for help in deciphering a xerox of the article. It gives us the text of one of the earliest known versions of the lecture which eventually became known as "Life without Principle."]

SKETCHES OF ATHENEUM LECTURES

"What shall it profit a man to gain the whole world and lose his own soul?"

by Henry D. Thoreau, Esq.

Notwithstanding the damp, uncomfortable weather of Thursday evening, and the muddy streets, a large audience assembled to listen to the man who has rendered himself notorious by living, as his book asserts, in the woods, at an expense of about sixty dollars per year, in order that he might there hold free communion with Nature, and test for himself the happiness of a life without manual labor or conventional restraints. His lecture may have been desultory and marked by simplicity of manner; but not by paucity of ideas.

Mr. E. G. Kelley informed the audience that Horace Greeley, Esq., of New York, would lecture next Friday evening, and Mr. Thoreau began by remarking that he had been led to ask if he had spent as profitable a year as the farmer.

Has my flail been heard early and late, and was its sound cheering? The drought may lessen the crop of corn, but let not all harvests fail. The lecturer must begin in August, and his flail must be of tough material, and tied with resolutions stronger than eel-skin. He must have no patent corn-sheller; and may blow out the chaff himself. The last Lyceum lecture which I attended the lecturer chose a subject foreign to himself,

and failed to interest. I have never been more complimented than when one asked me what I thought and then stayed for my answer. Men commonly want to know about acres of me; for I am a surveyor. One wished me to discourse on Slavery, but I discovered that he and his clique wished the lecture to be seven-eighths theirs and one eighth mine. I will only lecture on what I think, not for the sake of saying pleasant things. I wish to give you a strong dose of myself. You have sent for me, and will pay me, and you shall have me even if I bore you beyond all precedent.

I shall take for my text these words, 'What shall it profit a man, if he gains the whole world and loses his own soul?' This world is a place of business. What an infinite bustle! I cannot buy a blank book to write thoughts in but it is ruled for dollars and cents. I read of farmers, and think that in tilling the sunny earth is the basis of philosophy, poetry, and religion, but nearer acquaintance with facts prove that their relation to Nature existed only in my imagination. The farmer depends on markets, and is a speculator in a modern sense his speculum, or mirror, being the shining dollar, and his life as

coarse and repulsive, and liable to objections as much as that of the mechanic. A farmer should aim to live as a man. (Here the lecturer introduced illustrations of the hard working life of a farmer's household.)

If anybody thinks a thought how sure we are to hear of it! If only half a thought, it gets into the papers. Too many farmers "shoulder the crutch and show how fields were won," rather than plough &c., to win a field.

Work is cheap, while thought and character are rare. A horse was once released from a sawing machine, and allowed to graze in an alley. He kept continually raising his hind feet with convulsive motion as if the whole earth were a tread-



Drawing of Thoreau by Antoni Pokrovsky as the frontispiece for Nikita Pokrovsky's HENRY THOREAU. Moscow, 1983

mill. His conduct was symbolical of the moral condition of his master. To all who are engaged in a routine of business the whole world is a treadmill, and those who tread it wear the marks on their brows. Each trade is a craft or cunning, and its practice the result of long experience.--Egypt taught our mechanics some things, and some of their tools are hoary with age. The stone cutter grows stony himself. He resolutely, but surely proceeds, and patiently takes out dust. There is much less moral energy in the world, than the physical energy used every day in splitting rocks. Moral rocks are in every man's yard, but he will not split them.

Just after sunrise, one morning, I saw H. with his oxen drawing a load. I thought this was such labor as the American Congress exists to protect; honest, manly toil. But at evening I passed a rich man's yard, and there was H.'s stone. The dignity of his labor departed.

I prefer to finish my education in a different school than that of labor. I prefer to walk in the woods, though those might think ill of me, who do the work of shearing the woods and make Nature bald before her time. If the laborer gets no more for his employment than his money he is cheated--he cheats himself. The aims of the laborer should not be to get a living, but to perform good work. He should work for scientific and even moral ends.

Perhaps I am more than usually jealous of my freedom. I regard my obligations to society as very slight and scant. My labors are as a pleasure. If I were to sell my forenoons and afternoons I should have nothing left worth having. All enterprises must be self supporting. To inherit property is not to be born, but to be still born. To be constantly supplied by friends is to go into an almshouse. The Oriental proverb is the true one,

"Greatness doth not approach him ever
looking down,

And all men looking high are certain to
be poor."

How shall we make getting a living, not only honest and honorable, but inviting and glorious? One would think by looking at literature that authors never thought of this. As for means, it is wonderful how careless some can be of means of living. Cold and hunger are more friendly to my nature than methods to ward them off. Does wisdom work in a tread mill, or does she teach by example?-- Did Plato get his own living or possess the means of living, because his aunt remembered him in her will. [sic] The rush to California reflects the greatest disgrace on mankind.-- The miner's hopes rest on luck; and their cause called enterprise. The philosophy poltry [sic] and religion of such a life is not worth the dust of a puff-ball. If I could command wealth by lifting my finger, I would not pay such a price. I would not buy a ticket in a lottery even if the prize were a seat in heaven. Men who do thus make God a moneyed gentleman who amuses himself by throwing down pieces of money to see the rabble scam-

ble for them. What a satire on the Deity! Is this the ground on which Oriental and Occidentals meet? Why are the pulpits silent? Silent, because some of their preachers even are gone to California. Satan in one of his revelations showed mankind California, when instead of the cry "Get thee behind me, Satan," they shouted "Go ahead," and he had to exert himself to get there. Gold is malleable but not as much so as wit. The gold digger gambles, for what is the difference between shaking dice or dirt.

America is said to be the arena on which the battle of freedom is fought. It may be political but not economical. Land of the free! What is the difference between being the servants of King George, or of King Prejudice? We are a nation of politicians; our children's children may be really free. With respect to true culture and manhood we are provincial not metropolitan, because we do not worship truth but the reflection of truth, and substitute the means for the end. Government and legislation--these I thought were respectable professions. We have heard of heaven born Lycurgus &c., but what divine legislators would legislate about tobacco, or what humane ones about the breeding of slaves. What can a state say for itself which lives by such productions! A commerce that whitens every see [sic], makes slaves of our sailors. A while ago a ship with her crew was lost whose cargo was juniper-berries and bitter almonds. Such is the trade between Leghorn and New York. America sending to the Old World for her bitters! Is not such shipwreck bitter enough? That which some call enterprise and activity reminds me of flies about a molasses hogs-head.

In Pickering's work on the Sandwich Islands I find that the natives live on fish and poe [sic], but it is on account of limited views of living. There are two kinds of simplicity, that of the fool and that of the wise man.-- What are artificial wants that they should be encouraged! The chief want is ever a life of deep experiences--that is--character, which alone draws out Nature, and at last goes beyond her. What we want is culture and illumination; the result and staple product will be men. Who will be rasped in the great gizzard of creation? Politics is the great gizzard of the world.

One result of our connection with mankind is the fearing to lose their good opinion. A wise man sees the heathanism [sic] and barbarism of his own country, as well as that of those to whom we send missionaries. Few men are so liberal that I can venture to talk with them. Their roofs are too low for me. Get out of the way with your cobwebs, and wash your windows!

Most men are like drift-wood on a flood, gathering only the scum of the eternal sea. -- They make up with manner the lack of matter. Their idea of religion goes no further than a religious revival or spiritual knockings. (Here followed a reference to the enthusiasm which greeted Kossuth, the fruit of which was, he said, the Kossuth hat.) My

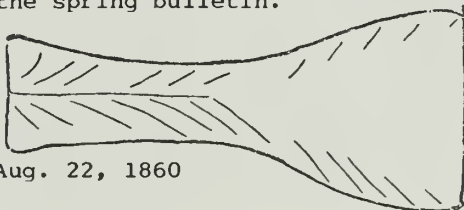
neighbors [sic] house will stand, for its foundations are of granite, but he will fall for he rests not on granitic truth.

Now that I take a weekly newspaper the sun and rocks have not so much to say to me. We learn to look abroad for ideas. How many a man continues his daily paper because he cannot help it, as is the case with all vicious habits. "Communication from Heaven" is a Journal still published, which never reprints the President's Message, but rather the 'higher law.' These facts float in the atmosphere. What consequence is it if this planet explode, if our characters are not injured. All summer went by without my reading a newspaper, but the morning and evening were full of news to me. We trouble our minds too much with the details of unimportant transactions and trivial affairs. It is astonishing how much some people are willing to lumber their minds. The mind may be made an arena for the affairs of the public, or a quarter of heaven.-- It is important to preserve the mind's chastity. Be careful what reaches the thoughts' shrine. It is hard to forget what it is so useless to remember. There is inspiration in the refined gossip which comes from Nature. I really believe that mind is profaned which attends much to trivial things. If thus desecrated, by wariness and circumspection, devotion and reconsecration, it may grow better. Be careful what objects and subjects are thrust on your minds. Every thought which passes through the mind helps to wear and tear it.-- Pray let us live without being dragged by dogs--Esquimux fashion; rather as if the soul was on a royal progress thro' all worlds. To what end do bees labor? Is there so much need of honey and wax? A man near me raked cranberries in a field; I walked over that field and raked thought, which was better, I know, for I done have [sic] both. I mind not the village clock, for I hear the clock which strikes the eternal hours. What if my walk seems desultory, and the bee seems better employed than I, my idleness is better than his industry. Rather may my spirit hunger and thirst, than that I forget its wants in supplying the hunger and thirst of the body! "What shall it profit a man if he gain the whole world and lose his own soul."

Aug. 9, 1860.

THE 1984 ANNUAL MEETING . . .

This year's annual meeting will be held as usual in Concord at the First Parish Church on Saturday July 14. The presidential address will be given by Ann Zwinger. Walter Harding will be speaker of the day. And Paul Williams will speak on Saturday evening. Further details will be announced in the spring bulletin.



Aug. 22, 1860

A YANKEE IN CANADA: WHO SAW THE CHICKEN
CROSS THE ROAD? by Ronald Wesley Hoag. ³

In A YANKEE IN CANADA (published serially in PUTNAM'S MONTHLY MAGAZINE in 1853 and as a book in 1866), Henry Thoreau describes as follows the vista of the main street in Keene, New Hampshire: "Keene Street strikes the traveller favorably, it is so wide, level, straight, and long. I have heard one of my relatives, who was born and bred there, say that you could see a chicken run across it a mile off."

(1) An examination of the surviving manuscripts containing this passage reveals this anonymous relative to be Thoreau's own mother, Cynthia Dunbar Thoreau. One of the manuscripts, in particular, also justifies conjecture as to when Mrs. Thoreau expressed this observation to her son --probably in September of 1850, shortly before he and Ellery Channing began their excursion to Canada with a train ride past the town of Keene.

Four separate manuscripts with the description in question have been located by Thoreau scholars. (2) The first-composed is Henry's journal entry, recorded between September 15 and September 18, 1850. Quoted with permission from The Pierpont Morgan Library, manuscript MA 1302:9 reads in part: "Villages with a single long street lined with trees--so straight and wide that you can see a chicken run across them a mile off." (Torrey and Allen emend the ungrammatical "them" to "it," (3) an alteration that agrees with Thoreau's own practice in subsequent drafts.) Noteworthy in the journal manuscript is a vertical line drawn by Thoreau through this passage, his usual method of identifying material for use in lectures and essays. Also noteworthy are the date of the entry--several days prior to the commencement of the Canada trip on September 25--and its use of the generic "villages" rather than "Keene." Presumably, in discussing his itinerary with members of the household, Henry heard this description of New Hampshire village streets and was sufficiently struck both to preserve it in his journal and to apply it, subsequently, to Keene.

Three later manuscripts with the specific Keene Street reference--all housed at The Huntington Library and quoted here with permission--are an early lecture draft (HM 949, written before January 7, 1852), a late lecture draft (HM 950, written before March 17, 1852), and an essay draft (HM 953, written before May 1852). While the latter two manuscripts do not vary substantially from the 1853 and 1866 renditions of the street description, (4) the early lecture draft reads, unmistakably, "my mother" where the others state "a relative of mine." As he did in WALDEN with Alex Therien and elsewhere with other contemporaries, Thoreau obviously chose to preserve the anonymity of his mother in the published account of his journey to Canada.

In HENRY D. THOREAU (1882), Franklin B. Sanborn identified the Keene-born relative

in A YANKEE IN CANADA as Louisa Dunbar, Henry's maiden aunt who lived with the Thoreaus in Concord for much of her adult life. Sanborn ruled out Cynthia, two years Louisa's junior, on the grounds that she "hardly lived there long enough to notice the chickens a mile off." In fact, though, Cynthia Dunbar Thoreau lived in Keene from her birth in 1787 until 1798, when her widowed mother, Mary, married Captain Jonas Minott and moved the family from New Hampshire to his Concord farm on Virginia Road. Moreover, Sanborn himself reported that Mrs. Thoreau "occasionally visited her native town after her marriage in 1812.: (5)

Curiously, Sanborn apparently later discovered the error in his identification without taking the opportunity to correct it in print. In his personal Walden Edition copy of A YANKEE IN CANADA, which he obtained in 1907, Sanborn penciled the words "'my mother'" beside the text's "one of my relatives," (6) an annotation that might even imply familiarity with Thoreau's crucial lecture-draft manuscript of 1852. Although he worked on THE LIFE OF HENRY DAVID THOREAU, an expanded biography, until its completion in 1917, Sanborn did not give credit there to Cynthia Thoreau for her veiled appearance in her son's book.

East Carolina University, Greenville, N.C.
Notes

1 Henry D. Thoreau, A YANKEE IN CANADA (Boston: Ticknor and Fields, 1866), p.4. For a discussion of the symbolic and structural importance of this passage, see Stephen Adams, "Thoreau Catching Cold: A YANKEE IN CANADA," ESQ, 25: 224-34.

2 William L. Howarth, THE LITERARY MANUSCRIPTS OF HENRY DAVID THOREAU (Columbus: Ohio State Univ. Press, 1974), pp. 229-30, 233, and 266.

3 Bradford Torrey and Francis H. Allen, eds., THE JOURNAL OF HENRY D. THOREAU, Vols. VII-XX of THE WRITINGS OF HENRY D. THOREAU, Walden Edition (Boston: Houghton Mifflin, 1906, II, p. 69. (Since the volumes of the JOURNAL are also numbered I-XIV, I use this numbering.)

4 In all three Huntington Library manuscripts Thoreau writes "Keen" instead of "Keene," misspelling the name of his ancestral hometown.

5 Franklin B. Sanborn, HENRY D. THOREAU (Boston: Houghton Mifflin, 1882), pp.18-19.

6 Michael Edmonds, "F.B.Sanborn's Annotations on Thoreau," THOREAU SOCIETY BULLETIN, 161:1-2.

Aug. 9, 1860

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HENRY DAVID THOREAU AND THE VIRGINIA YANKEE, DAVID HUNTER STROTHER by Lonnie L. Willis

When Henry David Thoreau, having no quarrel with God, died quietly on the morning of Tuesday, 6 May 1862, the American Civil War was noisily carrying on the quarrel between North and South. Just the day previous, on May 5, at the battle for Williamsburg, elements of the Army of the Potomac, under

Generals Hooker and Kearney, engaged rear-guard divisions of the Confederates; casualties at the end of the day were heavy for both sides, 456 killed and 1410 wounded for the Union side and a total of 1570 casualties for the Rebels. (1) Thus, on the morning when Thoreau died Williamsburg, was being occupied by Federal soldiers.

One does not know how much the progress of the war occupied Thoreau's mind in his final days of life. He has been quoted as saying toward the end that he did not "so much regret the present condition of things" as that he did regret having "ever heard of it." (2) However, one combatant in the war on the day of Thoreau's death left references to his dying and to WALDEN in the journal which he maintained during the war. These allusions to Thoreau appear in what has been called the "celebrated 'Porte Crayon's Civil War Diaries;'" (3) this pseudonym, "Porte Crayon," denominated the American illustrator David Hunter Strother when his work appeared during the 1850's in HARPER'S NEW MONTHLY MAGAZINE.(4)

A short biography of David Hunter Strother appears in THE NEW YORK HISTORICAL SOCIETY'S DICTIONARY OF ARTISTS IN AMERICA. (5) Strother was born in 1816 in Martinsburg, Virginia; after graduating from Jefferson College, he studied art in Philadelphia and later traveled to France and Italy. He became an illustrator for books and magazines, and his best-known work appeared in HARPER'S, a series of illustrated articles on Southern life. A reprint of this series was published in 1857 under the title VIRGINIA ILLUSTRATED. When the Civil War came, he gained a commission in the Union Army and was brevetted brigadier general. In later life he served as U.S. Consul-General in Mexico City. Strother retired to his home in Charleston, West Virginia, where he died in 1888.

The Civil War journal of David Hunter Strother apparently constitutes a complete record of his daily affairs from 11 July 1861 to 15 October 1864. The full story of his diaries is found in the biography by Cecil D. Eby, Jr., "PORTE CRAYON": THE LIFE OF DAVID HUNTER STROTHER. (6)

Strother's remarks about Thoreau occur in his entry for 4 July 1862, which begins with his pessimistic appraisal of the war's progress. McClellan, he writes, is overwhelmed, "forced back by the Richmond concentrated power." (7) This news was important to Strother, because he had himself recently been called to Washington to advise a new commander for the Army of Virginia, General Pope. (8) Strother is forced to admit in his journal that the Confederates are "the better soldiers" but thinks "we will beat them in the end." He regrets that the "Napoleon" who will command is not yet on the field for the North. (9)

It is in a discussion with his superior, General Henry Prince, a discussion that centers on the army's disarray, that Strother finds his mind recalling a relevant passage from Thoreau. Here is that portion

of his entry for 4 July:

Met General Prince and accompanied him to his quarters. He has served in Florida and California and showed me some sketches in his notebook. His brother the Major came in and we discoursed on military movements in general. All agreed that army baggage was properly named by the Romans impedimentum and that an individual was the better with the least amount possible. This was Thoreau's idea in his view of the journey through life in WALDEN. Thoreau died lately. (10)

I believe that this contemporary notice of Thoreau's death has not been noted previously. It is interesting to note that Strother rewrote his journal for a later publication in HARPER'S, serialized as PERSONAL RECOLLECTIONS OF THE WAR between 1866 and 1868. In searching the relevant pages of HARPER'S, one finds that this passage deletes any direct reference to Thoreau, yet it retains something of Thoreau's attitude. The revised entry as it appeared in the August 1867 issue of HARPER'S reads:

I met Brigadier-General Prince, who has been assigned to Banks's command, and accompanied him to his room. We found here several other officers, and the conversation turned on military movements and army baggage. All agreed that the Romans had properly characterized baggage as "Impedimenta," and that individuals as well as armies should carry as little as possible. This is one of the advantages which the enemy has had over us in the field. Our troops have been overloaded with provisions and material, while the enemy have nothing except what is barely essential. The country through which we advance is enriched by the pickings of our camps and the reckless wastefulness of our soldiers; and when we retreat the enemy is supplied from our offcast superfluities. (11)

It was natural for Strother to drop the allusion to Thoreau's death when he revised for a wider audience four years later; apparently, it was also natural for Strother to remember the lesson of WALDEN regarding "Impediments," signaled by his own choice of phrases. Thoreau's concern, too, was for the distinction between the "barely essential" and "superfluities."

Boise State University, Boise, Idaho
Notes

1 E.B. Long, THE CIVIL WAR DAY BY DAY: AN ALMANAC, 1861-1865 (New York: Doubleday and Company, Inc., 1971), pp. 207-208

2 Walter Harding, THE DAYS OF HENRY THOREAU (New York: Alfred A. Knopf, 1966), p. 451. Professor Harding quotes Thoreau's response to Parker Pillsbury's question as found in the Thoreau CORRESPONDENCE.

3 Allan Nevins, James I. Robertson, Jr., and Bell I. Wiley, eds., CIVIL WAR BOOKS: A CRITICAL BIBLIOGRAPHY, Vol. I (Baton Rouge: Louisiana State University Press, 1967), p. 165.

4 William Cushing, INITIALS AND PSEUDONYMS: A DICTIONARY OF LITERARY DISGUISES (Waltham, Mass.: Mark Press, Inc., 1963), p. 70.

5 George C. Groce and David H. Wallace,

THE NEW YORK HISTORICAL SOCIETY'S DICTIONARY OF ARTISTS IN AMERICA. (New Haven: Yale University Press, 1957), p. 611.

6 Cecil D. Eby, Jr., "Introduction," A VIRGINIA YANKEE IN THE CIVIL WAR: THE DIARIES OF DAVID HUNTER STROTHER (Chapel Hill: University of North Carolina Press, 1961), p. xvi.

7 A VIRGINIA YANKEE, p. 66.

8 A VIRGINIA YANKEE, p. 59.

9 A VIRGINIA YANKEE, p. 66.

10 A VIRGINIA YANKEE, p. 66-67.

11 David Hunter Strother, "Personal Recollections of the War," HARPER'S NEW MONTHLY MAGAZINE, XXXV (August 1867), p. 275.

August 9, 1860



THOREAU SOCIETY ARCHIVES APPEAL . . .

The Thoreau Society Archives are now greatly enriched by the addition of manuscript treasures from the Thoreau Lyceum Collections, including among other items, Thoreau letters and survey maps, Sophia Thoreau and Prudence Ward watercolors, Sewall and Ward family correspondence, the Day Book of the Thoreaus' neighbor Nathan Brooks, and by the deposit loan of a large cache of papers and memorabilia of Thoreau's New Bedford friend Daniel Ricketson, containing much material by and about Thoreau and the Concord Authors. The Archives Committee foresees this as the first step in a campaign to actively acquire Thoreau material for the Archives and make it, even more than it is, a major resource for Thoreau research.

Much work needs to be done, however, toward the keeping and care of these windfalls: Many manuscripts need to be repaired; newspaper clippings must be removed from the Brooks Day Book to expose the entries over which they are glued; some pest-infested items must be cleaned; all items must be protected in acid-free folders; and funding must be raised for an appraisal of the Ellen Sewall Papers we hope to acquire. In addition, to guard against irrecoverable loss to scholarship, photocopies, microfilms, or photographs must be made of unique manuscripts in the Archives. This will assure that duplicates of the texts will be preserved in both Thoreau Society repositories, the Concord Library and the Thoreau Lyceum.

The Thoreau Society needs approximately two thousand dollars to get these priority projects underway. Please send your tax-deductible contributions, payable to the Thoreau Society, to the Archives Committee, Thoreau Lyceum, 156 Belknap Street, Concord Mass. 01742. Thank you for whatever help you can give toward the care of our common --our uncommon--treasures.

The Archives Committee

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W H W

Sept. 11, 1860

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Photographs illustrating quotations from
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Aug. 9, 1860

THOREAU'S PSYCHOLOGY: A REVIEW by Edmund Schofield.

GOZZI, Raymond D., editor. THOREAU'S PSYCHOLOGY: EIGHT ESSAYS. Lanham, Maryland: University Press of America, 1983. 187pp. \$21.50, cloth; \$10.75, paper.

The eight essays in this volume were originally presented at a conference entitled "Psychology and the Literary Artist: A Case Study of Henry David Thoreau," held at the State University of New York at Geneseo in April 1978. Despite what the book's and the conference's titles might suggest, however, there is no consistent point-of-view or methodology uniting the essays beyond a sincere desire to explore Thoreau's psyche. One essay deals in Freudian methodology, for example, another in Ericksonian principles; one reports the results of a personality-profile test; another takes the literary critic's approach, still another the literary historian's approach, and yet another the biographer's approach--all in pursuit of the same general goals. Nevertheless the first three essays can fairly be said to display a Freudian bias and the second three the litterateur's sensibility. The two essays remaining are attempts at synthesis and reconciliation of some or all of the first six essays and are therefore of special interest, as are the faithful transcripts of the vigorous question-and-answer sessions that followed the oral presentations.

THOREAU'S PSYCHOLOGY clearly is a landmark, the third significant product of a gradually emerging movement to illuminate and understand Thoreau's "psychology." The first two essays in THOREAU'S PSYCHOLOGY are summaries of its two predecessors--Raymond Gozzi's as yet unpublished doctoral dissertation, "Tropes and Figures: A Psychological Study of David Henry Thoreau," and Richard Lebeaux's classic YOUNG MAN THOREAU. Together with these two earlier studies, THOREAU'S PSYCHOLOGY is destined to set the direction and tone of such studies for some time to come.

Gozzi's dissertation was the first full-length study of Thoreau to use depth psychology. Completed a quarter of a century ago, it drew fire for its unconventional (and inconvenient?) approach and then was studiously ignored by traditionalists. Fortunately, we now have a summary of that pioneering effort in print. Let us hope the summary will help spring loose the entire work for publication. Almost a decade later, Walter Harding's utterly different account of Thoreau's life, THE DAYS OF HENRY THOREAU, was published. In hindsight, it almost seems that Harding took to heart the criticisms levelled against Gozzi: several eminent critics castigated Harding for having limited himself to organizing and matter-of-factly recounting the bewildering array of facts known about Thoreau's life,

sans ideological overlay. "Interpretation!" "Speculation!" "Synthesis!" they cried. Somehow, they complained, Harding had diminished Thoreau by sticking to the facts. Perhaps not until YOUNG MAN THOREAU appeared in 1977 did the psychological approach to Thoreau gain even qualified general acceptance--though I suspect that Lebeaux's was not exactly the kind of interpretation, speculation, or synthesis Harding's critics had had in mind. It is one strength of THOREAU'S PSYCHOLOGY that it accommodates comfortably attempts by Gozzi, Lebeaux, and Harding (!) to divine the psychological wellsprings of Thoreau's artistic creativity.

The excellent final essay by Norman N. Holland helps in no small way to accomplish this surprising feat. In it, Holland skillfully balances and reconciles the disparate approaches taken, and comments incisively on the virtues, shortcomings, and implications of the six primary essays. Along with Gozzi's own friendly critique of Lebeaux's essay and the transcripts of the question-and-answer sessions, Holland's synthesis may be the most valuable chapter in the book. In saying this I do not in the least demean or disparage any of the other essays, but wish merely to say that through the interaction and synthesis these three elements stimulate among the book's parts, the conference as a whole is shown to have been greater than the sum of its parts.

For me, the most meaningful comments in Holland's synthesis have to do with Gozzi and Lebeaux's psychoanalytic approach. Of it, he says, "Lebeaux and Gozzi raise yet another problem: determinism." (Later on, he alludes to the problem of "foggy determinism.") I must confess to sharing Professor Holland's misgivings in this regard. Beyond its proven efficacy in psychotherapy, Freudian psychoanalysis is, it has always seemed to me, a "damned-if-you-do, damned-if-you-don't" proposition when it comes to understanding people who are demonstrably under no psychological stress. (I have made many sincere attempts to see it as otherwise but all of them have failed.) This approach to understanding human nature, as Professor Holland points out, too often resorts to faulty reasoning in its persistent attempt to account for all human behavior. Holland offers examples that show how this is so in the present instance. There can be no justice in such an approach nor, ultimately, full enlightenment. I wish that, at the very least, room could have been made at the conference for the Jungian approach, about which nary a word is said beyond one passing reference. Even better would have been an attempt to take a thoroughly Eastern perspective of human psychology. (After all, Orientals hold up at least half the Over-psyche!) How deep, I find myself asking, must one dig into obscure corners to find the Far Eastern equivalent of the Oedipus myth? Quite far, I suspect, for so far as I know the dominant Far Eastern cultures view (or viewed) the

parent-child relationship in a light utterly different from the one we do. They do not, for example, view filial piety as the manifestation of arrested development. Similar considerations apply to attitudes about Man's relationship to Nature.

Can a psychology totally dependent upon Western assumptions (and presumption) in fairness be imposed on non-Europeanized Orientals or other non-Europeanized Occidentals--or on an Occidental with Oriental affinities as intense as those we know Thoreau felt? And what of peoples who are--or who until recently were--outside either orbit? I submit that what we will need, if we ever hope to understand Thoreau (or ourselves), is a science of the soul that transcends the East-West dichotomy, one that is not normative and based on a single culture, but descriptive and applicable to all human beings and peoples. As a starting point, we all would profit from reading Michael R. Keller's excellent article on Thoreau in the *JOURNAL OF TRANSPERSONAL PSYCHOLOGY* (9, 1977).

THOREAU'S PSYCHOLOGY is--as were Gozzi's and Lebeaux's individual studies before it--an imposing milestone in Thoreau studies, albeit a flawed one, and no student or admirer of Thoreau can afford to ignore it. But we have many more milestones to go before we can truthfully claim to understand Thoreau's psyche. A long and interesting journey lies ahead.

We are indebted to the following for information sent in for this bulletin: T. Bily, C. Bode, A. Bula, J. Costine, M. Detterline, R. Fleck, R. Gollin, B. Gronewald, K. Harber, R. Haynes, D. Jeffrey, E. Johnson, P. Jones, D. Kamen-Kaye, G. Mazarakis, T. McDonnell, W. McInnes, D. Moure, D. Robinson, E. Schofield, A. Small, R. Thompson, C. Wolf, and S. Yoos. Please keep your secretary informed of items he has missed and new ones as they appear.

Aug. 25, 1860



NOTES AND QUERIES

Our deepest apologies to those Thoreau Society members who were refused passes to attend the Thoreau Society session at the Modern Language Association convention in New York City on Dec. 28, 1983. In the past the MLA has always granted such passes to Thoreau Society members. This year the MLA changed its policy without calling it to our attention and thus the misunderstanding arose. Unfortunately I did not know anything about it until after the session was over and thus too late to do anything about it. And so, our apologies.--WH

J. Parker Huber, author of *THE WILDEST COUNTRY*, will conduct another of his classes next summer following Thoreau's journeys in the Maine Woods. For details, write Huber at 35 Western Avenue, Brattleboro, Vt. 05301

Ann Zwinger, our president, has just published *A DESERT COUNTRY NEAR THE SEA* about the Baja Peninsula (Harper & Row).

Steve Adams informs us that the quota-

tion that Richard Hutton wished identified in TSB 165 is from the "Monday" chapter of *A WEEK* where Thoreau's wording is "There was but the sun and the eye from the first." --Princeton Edition, p. 157. And the quotation Mrs. Kamen-Kaye wished identified; has been spotted by Beth Witherell as from the *JOURNAL* entry for April 1, 1841 (Princeton Edition, I, 295).

The Walden Forever Wild Committee is sponsoring a bill before the Massachusetts State Legislature requesting that the Walden Pond State Reservation be changed from a recreation park to an educational-ecological-historical sanctuary. People supporting the bill should write to Rep. Lucile Hicks or Senator Chester Atkins at the State House in Boston (02133).

In response to Jimmy Carter's letter about Thoreau in TSB 165, Herbert Bailey of Princeton University Press writes that on January 20, 1977, he wrote President Carter saying in part: "On this day of your inauguration I have the honor of sending you, for The White House Library or perhaps even for your bedside table, a copy of Henry David Thoreau's *WALDEN*. This is a new edition of *WALDEN*, which was produced as a part of the program of the National Endowment for the Humanities to provide excellent new editions of the greatest American writers. The themes of simplicity and of the fundamental moral values of the American people, so prominent in your campaign, are also Thoreau's themes. No doubt you have read the book before, but I hope that as you consider the problems of the American economy you will remember what Thoreau said on that subject, and indeed in *WALDEN* there are many things of relevance today--on personal goals, on the American heritage, on man's relation to God and nature, and even on the news media.

"I hope that after a day of intense occupation with the business of state, you will find time to spend a few moments with Thoreau, fishing in his pond or walking in the woods. I even hope that you will find a place for Thoreau's book next to your Bible."

Frank M. Howell of West Allis, Wis. has donated one hundred dollars to the society in honor of his father, John G. Howell (1859-1934).

An article in the *DENVER POST* for Aug. 11, 1983, points out that the author Jessamyn West frequently quotes Thoreau in her journal.

Concerning the controversy in recent issues of our bulletin over the bent nails found in Thoreau's cabin cellar hole, Jim Dawson of Trappe, Md., has found the solution in the quotation from *WALDEN*: "There is a certain class of unbelievers who sometimes ask me such questions as, if I think that I can live on vegetable food alone; . . . I am accustomed to answer such, that I can live on board nails." Jim adds, "Well, that's it. He ate them. Spitting the bent ones out the window to be found by Roland Robbins when he excavated the foundation."